THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

No. 19 Vol. XXXII. Tuesday, May 10, 1870. Price One Penny.

MASS MEETING AT SALT LAKE CITY,

TO PROTEST AGAINST THE PASSAGE OF THE CULLOM BILL.

(CONTINUED FROM PAGE 277.)

Gentlemen of the Senate and House of Representatives — this bill, which would deprive us of religious liberty and every political right worth having, is not directed against the people of Utah as men and women, but against their holy religion. Eighteen years ago, and ten years before the passage of the anti-polygamy act of 1862, one of our leading men, Elder Orson Pratt, was expressly deputed and sent to the City of Washington to publish and lecture on the principles of patriarchal or plural marriage as practiced by us.

He lectured frequently in that and other cities, and published a paper for some length of time in which he established, by elaborate and convincing arguments, the divinity of the revelation commanding plural marriage, given through the Prophet Joseph Smith, and that the doctrine was sanctioned and endorsed by the highest Biblical authority. For ten years before the passage of the act of 1862, the principle was widely preached throughout the Union and the world, and it was universally known and recognized as a principle of our holy faith. We are thus explicit in mentioning this fact to show that patriarchal marriage has long been understood to be a cardinal principle of our religion. We would respectfully mention, also, in this connection, that while hundreds of leading Elders have been in the Eastern States and in the City of Washington, not one of them has been cited to appear as a witness before the Committee on Territories to prove that this principle is a part of our religion, gentlemen well knowing that, if that were established, the proposed law would be null and void because of its unconstitutionality.

What we have done to enhance the greatness and glory of our country, by pioneering, opening up and making inhabitable the vast western region, is before the nation and should receive a nation's thanks, not a proscriptive edict to rob us of every right worth possessing, and of the very soil we have reclaimed and then purchased from government.

Before this soil was United States' territory we settled it, and five hundred of our best men responded to the call of Government in the war with Mexico, and assisted in adding it to the national domain.

When we were received into the Union, our religion was known, our early officers, including our first Governor, were nearly all Latter-day Saints or "Mormons," for there were few others to elect from; we were treated as citizens possessing equal

rights, and the original bond of agreement between the United States Government and the people inhabiting this Territory conferred upon us the right of self-government in the same degree as is enjoyed by other Territories in the Union. It declared that the power of the Legislature of this Territory shall extend to all rightful subjects of legislation consistent with the Constitution of the United States and the provisions of the Organic Act, and that the right of suffrage and holding office shall be exercised by citizens of the United States, including those recognized as citizens by the treaty with the Republic of Mexico, concluded February 2, 1848. This compact or agreement we have preserved inviolate on our part, and we respectfully submit that it is not in the power of any legislature or Congress, legally and constitutionally, to abrogate and annul such an agreement as the Organic Law, which this bill proposes to do, without the consent of both parties. Our property, lands and buildings, private and public, are to be confiscated, our rights of citizenship destroyed, our men and women subjected to excessive pains and penalties, because we believe in and practice a principle taught by the Bible, commanded by divine revelation, and sustained by the Christian monarchies of Great Britain and France among millions of their subjects in their Territories of India and Algeria.

We earnestly, we solemnly appeal to you not to permit this iniquitous, unjustly-discriminating and anti-republican measure to become law, and that, too, in violation of the Constitution by which 150,000 industrious, peaceable and orderly persons will be driven to the desperate necessity of disobeying Almighty God, the Governor of the universe, or of subjecting themselves to the pains and penalties of this act, which would be worse than death. We beseech of you, gentlemen, do not, by the passage of harsh and despotic measures, drive an inoffensive, God-fearing and loyal people to desperation. We have suffered, God knows how much! in years past for our religion. We fled to these mountain wilds to escape the ruthless hand of persecution; and shall it be said now that our government, which ought to foster and protect us, designs to repeat, in the most aggravated form, the miseries we have been called upon to pass through before?

What evidence can we give you that plural marriage is a part of our religion, other than what we have done by our public teachings and publishing for years past? If your honorable bodies are not satisfied with what we now present and what we have previously published to the world, we beseech you in the name of our common country and those sacred principles bequeathed unto us by our revolutionary fathers, in the name of humanity, and in the name of Almighty God, before making this act a law, to send to this Territory a Commission, clothed with the necessary authority, to take evidence and make a thorough and exhaustive investigation into the subject, and obtain evidence concerning the belief and workings of our religious system from its friends instead of its enemies.

All of which, with the accompanying resolutions, is respectfully submitted for your favorable consideration.

DISCUSSED.

The subject was then discussed by Hon. Orson Pratt and other gentlemen.

The following report of addresses made on the occasion we copy from the *Salt Lake Telegraph*—

Hon. Orson Pratt referred to the object which had called together so large an assemblage of American citizens, as one which effected the well-being of the entire community. He proposed to discuss the subject of plural marriage as a divine institution, and if it could be so proved, he put it, could it under any circumstances be designated a crime? He first referred to a command given and recorded in the Bible, to ancient Israel, in order to preserve the inheritances of His people, in substance, that inasmuch as any man should marry a wife and die without issue to receive his inheritance, his brother, whether married before or single, should marry that widow, that the first-born issue of such union should succeed to the inheritance to preserve it in the family.

He argued that, under this law, if there were seven brothers married, and six of them should die, the seventh was required to marry the six widows. If polygamy be a crime, he said, the Almighty must be chargeable with being responsible for crime—which cannot be done—in that he gave this command. God also pronounced a fearful curse upon all those who would not obey every law he had given to Israel, thus making polygamy obligatory, under the severest indignation and curse of the Almighty if they should not obey this law. The speaker pointed out that this was in equal force in the days of Jesus, by reference to the arguments of the Sadducees.

He called attention to the law given and recorded in the Bible, concerning betrothed virgins being forced; if in the city, the man and woman were to be stoned to death; if in the country, where she could cry and not be heard, the man only was to suffer; but if the act was voluntary between a virgin not betrothed and a man, he was compelled to endow her as his wife, whether he was married before or not, and he could not put her away all the days of his life.

The speaker then cited the law governing a man taking a second wife, that he should not abridge certain domestic duties, as a proof that the Almighty sanctioned and regulated the practice; also the divine law with regard to a man who had two wives, one loved and the other hated, that justice should be done to the offspring of the woman hated, equally as if she had been loved; thus, said the speaker, God regulated this principle, not by proscriptive edicts but by just regulations.

He called attention to the polygamists who occupied prominence in ancient Israel, of whom Jesus said that people should come from the East and the West, and seek to sit down with them in the kingdom of God, and asked if they are in the kingdom of God, how is it that God can take into His kingdom criminals declared so by Congress, and asked if Congress had become more righteous and purer than the Almighty. He referred to the four wives of Jacob, from whom sprang all the tribes of Israel, and cited the recorded account that his second wife went before God and prayed for an increase of children, and that God heard and answered her prayer. He inquired, if God recognized polygamy, regulated it, commanded it, and even hearkened to the prayer of a woman who was the second wife of a polygamist and actually gave her offspring, how is it that Congress can declare it a crime? He referred to God smiting a person with leprosy for taunting Moses on account of his taking a second wife and finding fault with polygamy. He argued that God established a divine authority to celebrate the rite of marriage, quoting from the Book of Kings to sustain his position, where a priest appointed and recognized by God went forth and selected two wives for his young king, which no civil officers then had authority to do; said that it is recorded of Joash, this king, that he—the husband of these two wives selected for him by a priest of God—did that which was right in the sight of God all the days of his life.

But, said the speaker, it is not alone because we find this principle sustained by the Bible that we have it incorporated in our faith and hold it sacred, but because it has been revealed and given as a command by God to the Church of Jesus Christ of Latter-day Saints; and when it came to obeying a commandment of God in preference to a demand of men, he, as an individual, would obey God, death or no death.

[TO BE CONTINUED.]

A CHAPTER FOR THE MEN OF ENGLAND.

At a meeting of ladies at the Co-operative Hall, Bolton, Lancashire, April 21, Mrs. J. P. Thomasson presiding, Mrs. Hume-Rothery made an admirable address in favor of the repeal of the Contagious Diseases Acts.

Mrs. President Thomasson, in opening the proceedings, took occasion to say—

"As women, too, we are justly indignant at the cowardly conduct of the Legislature in applying measures to women which they have not dared to apply to men, for if necessary for one sex they must obviously be necessary for the other (hear, hear). I believe our legislators dare not apply any such tyrannical and oppressive measures to persons for whose votes they would have to ask" (hear, hear).

Bravo! That is a very fair hit from the lady, a palpable hit. It ought to do British legislators a world of good to be complimented by being called cowards by a public meeting of ladies in a large manufacturing town. As Bob Acres says, "Courage will come and go." The lady did not accuse Parliament of lack of physical courage—there's plenty of that in the world. But moral courage is the thing that is sadly lacking, the courage which is not afraid to "do what is right, let the consequence follow." There is not a bit too much of that superior order of courage to be found, in either England or America or any other country. Professor Newman, as quoted by Mrs. Rothery, might well say, "Now, indeed, we must have woman suffrage if such laws as these are to be made; we must have women in Parliament."

According to the Bolton *Chronicle*, Mrs. Hume-Rothery remarked that it had long been said there was no new thing under the sun, but it was certainly a new thing in England to see assemblies of women gathered together to hear and to speak on the subject of a law which had been made by Parliament, and was in operation in many parts of the country. So exceptional a course had not been taken without grave cause; she might say the Legislature had driven women to extremity before it had succeeded in bringing them to this point. It was necessary for the welfare and salvation of England that every woman in the country capable of a proper feeling of self-respect, of respect for virtue, for decency, for anything approaching the very name of religion, should be roused to a knowledge of the iniquity which had been made law, not as English laws were generally made, nor after proper discussion in Parliament and out of Parliament, but which had been passed in the dark. Its promoters knew full well that this law could not come into operation if the country were aware of its existence. The idea of such a law was not a new one. For many years in foreign countries similar laws had been in existence, and since the first Napoleon's time French habits and French customs had become too influential in England, especially among the higher classes and the aristocracy. Before the present Queen's accession, it was proposed to pass some measure of this sort, but happily for England the old King died before it could be put into force, and it was then dropped because English statesmen had sufficient feeling and decency remaining to be aware that they could not place such a law before a young, pure, maiden Queen to demand her assent to it. It was a strong and significant fact that during the life of Prince Albert no such law was ever brought forward. They must have instinctively felt that he would not have countenanced it. It was in 1864, when the Queen was bowed down with affliction, that we first heard of this act, as a small primary measure was then passed, which was the first of the two acts now commonly spoken of as the Contagious Diseases Acts. Under that act all the substantive provisions of the law as now in operation were enacted. The act passed at the close of last session in no way altered the principal measure, but rendered it somewhat more tyrannical and extended its operation. Twelve military stations were brought under the act of 1866, but these twelve included the districts round about within a radius of five miles. Under the new act the stations were increased by six, and the radius in each by ten miles, so that a large addition was made.

These acts were justly denounced as the most iniquitous that ever blotted the English statute book. No laws affecting the negro slaves in the West Indies, who had been set free, ever approached these in immorality, injustice, and iniquity (applause). The

first substantive provision of the act was that in all the places mentioned there should be buildings erected or provided, to be called "certified hospitals," under Government power and superintendence. Of course Government money went for the support or building of these hospitals as the case might be. It was next provided in a clause which it was really inconceivable that any English Parliament should have passed, that within these districts any woman of whom a certain superintendent of police, or inspector regarded as superintendent of police, should swear before a magistrate a single oath, not that she was an immoral character, but that he had good reason to believe her to be such, should by an order from the magistrate be condemned to attend once a fortnight at certain places appointed for what they were pleased to call "surgical inspection." If a woman on the fiat of a magistrate refused so to attend, or attending refused to submit to the provisions of the act, she might be imprisoned for one month with hard labor ("Shame"). If she refused a second time she might be imprisoned three months with hard labor, and for every successive refusal she might be imprisoned, without trial of any kind, for three months, so that it was a legal possibility that a woman who possessed sufficient self-respect to refuse submission to the abominable provisions of the act, might be imprisoned for an indefinite period for years on the ground of that refusal (sensation). There were no witnesses and evidence, the sole oath of a policeman was sufficient. Besides this absolute disregard of civil rights, there was a new system introduced into England—the police spy system. It had always been the boast of English law that persons accused of any crime were warned not to say anything that might criminate themselves; but in this act the police were empowered (which meant to say encouraged) to force the women into signing what they called a "voluntary submission" to the periodical surgical inspection. This voluntary submission was so worded that a woman might sign it without knowing what she was signing. There was not a word in it relating to immorality, but when she had once signed it, she was held for the purposes of the act to be an immoral character (cries of "Shame"), and innocent women had registered their names, and were still doing so, under this police compulsion without knowing what they were doing, for respectable women naturally shrank from going before a magistrate through fear of their friends hearing of it, and hence they invariably signed the voluntary submission.

Mrs. Rothery described what happened to girls after signing the voluntary submission, adding that if the medical man thought a girl was affected by some disease, she might be sent by force as a prisoner to one of the certified hospitals, and she might be kept there under one order for any period not exceeding nine months (sensation). If she left the hospital, or if, having once submitted to this abominable inspection, she failed to return to be brutalized and degraded every fortnight, she might be committed to prison for three months with hard labor, and if she had self-respect enough to resist absolutely this treatment, she might go on being imprisoned again and again as the meanest criminals in the land could not be treated, because they must be tried, and must be either condemned or acquitted. Revolting as the subject was, it was necessary to speak of the positive brutality, the violation of every natural, human, and divine law, which was perpetrated on these women. Not a farmer, grazier, or cattle dealer in the country dare treat his cattle in the same way, for he would be had up by the Society for the Prevention of Cruelty to Animals if he did so. Mrs. Rothery described the nature of the surgical inspection, which excited much indignation amongst the audience. She stated that the very means employed for discovering disease were such as would convey infection, and said it would be difficult to find in any history they had ever heard of atrocities greater than these; but the physical atrocity was not the worst, for it was the particular end and aim of the police to get hold of women who still maintained a kind of outward respectability, and to tread them down in this pit of shameless and abominable degradation. The

promoters of the acts said they were benevolent acts and such as would conduce to the reformation of women. A very likely thing! The benevolence of the acts was one of the wicked pieces of hypocrisy by which many well-meaning people had been deceived into supporting them. They utterly left out of sight this brutal treatment of women—more brutal than she could tell them, more infamous than she could relate, more physically torturing than they knew, and more depraving than it was possible to express. They objected to these benevolent men attending the sick after such abominable treatment of them, and then turning them back upon the streets for the use of those for whom they had been cured (applause). In this great social evil there were two classes of offenders, the men and the women, but what did these acts provide as regarded the men? They provided nothing—there was no mention of men sinners throughout. The men might be as foul and diseased as they pleased, and, in fact, it had been admitted before the Parliamentary Committee, that whenever a fresh batch of soldiers and sailors came in there was immediately a fresh outbreak of disease. But what did they do? They put the women in hospital, and allowed the men to go on infecting the healthy part of the community outside (applause). This was a patch of folly added to iniquity which one could not believe would have come to pass.

[TO BE CONTINUED.]

AFFAIRS IN UTAH.

TESTIMONY OF COL. F. H. HEAD AND ALEXANDER MAJOR, ESQ.

The following is almost the entire testimony given by Col. F. H. Head and Alexander Major, Esq., before the U. S. House of Representatives Committee on Territories, as we find it in the *Ogden Junction*—

ADDITIONAL TESTIMONY.

Washington, Feb. 28, 1870.

Franklin Head sworn and examined.

By the Chairman.

Question. State your residence and occupation. — Answer. I reside in Kenosha, Wisconsin. I was appointed Superintendent of Indian Affairs in Utah five years ago, and since then have spent the most of my time in that Territory.

Q. When were you last in Utah!—A. I left there about a month ago.

Q. State to the committee whatever you may know in regard to matters in Utah, in your own way.—A. During the time I have been in Utah I have travelled about the country a good deal, and am probably as widely acquainted as any Gentile who was ever in the Territory. I have looked over the testimony given by previous witnesses before this committee, and I think there are several points in which they have fallen into error, perhaps not intentionally. In the first place, in regard to the statements relative to the Probate Courts, I think the witnesses are, all of them, entirely in error upon that point. The Probate Court is entirely a distinct thing from what is ordinarily spoken of as the Bishop's Court. The Probate Courts have jurisdiction of almost everything. What is usually known as the Bishop's Court in no way conflicts with them. One of the leading teachings of Mormonism is, that brethren should not go to law with brethren, and that they ought to settle their disputes without resort to litigation; so when any matter of disagreement comes up, instead of going to law, they go before the bishop of the ward. There are twenty bishops in Salt Lake City—one to each ward, and one or two in each town throughout the Territory. As I was saying, one of the parties will go before the bishop and make complaint; upon this the bishop will send for the other party to come before him; both parties then appear with their respective witnesses; the bishop hears what they have to say, and gives his decision without respect to law or precedent—a sort of wild equity that is generally not far from just. In ninety-nine cases out of a hundred the parties

are satisfied. At the same time, there is no binding legal force in the decision of the bishop, it is more of the nature of an arbitration. After that, or before, either party can go before a justice of the peace, or other civil court, and seek his remedy at the hands of the law. Or, on the other hand, he can appeal to the board of bishops; but this is not a legal tribunal, nor do they pretend to so regard it. It is simply their way of settling their little neighborhood disputes, without resort to litigation. Almost all the cases which in our country would be brought before a justice of the peace, in Utah come before the bishops. But cases that arise between two Gentiles, or between a Gentile and a Mormon, come before the Probate Court. The Probate judges are not generally bishops; they are, however, generally Mormons; not always, for Judge Carter, at Fort Bridger, was a Gentile, and was elected many times. Captain Hooper this morning handed me a paper showing that of twenty Probate judges in the Territory only three were bishops; I presume they were all Mormons.

Q. What is the population of Utah?—A. I should say something over a hundred thousand. The Mormons claim considerably more, but I think that is not far from the correct figure.

Q. What proportion of these are living in actual violation of the law of 1862, prohibiting polygamy?—A. I should say that from one-seventh to one-tenth of the adult males have more than one wife.

By Mr. Buckley:

Q. You say that not more than one-seventh to one-tenth of the adult males among the Mormons are practical polygamists, living with more than one wife; how is it with the rest—are they believers in it? Is polygamy an essential article of the Mormon faith?—A. Those who do not practice, still believe it is right for them to do so. They may not themselves desire more than one wife, or may not be in a position to support more than one; but theoretically they sustain the institution.

Q. What I want to get at is this: If we undertake to destroy polygamy, will those of the Mormons who have but one wife, feel that we are wronging and persecuting them by striking at an essential article of their religious faith?—A. I think they would. They take the position that the revelation of God, through Jo. Smith, is a consistent whole, and that polygamy is one of its vital doctrines.

Q. How do those who are living in the actual practice of polygamy pretend to justify themselves in the face of the law of 1862?—A. They take the position that the law is unconstitutional. They claim that the Constitution of the United States guarantees religious freedom; that polygamy is an essential part of their religious faith, and consequently that any interference with it is a direct violation of the Constitution.

By Mr. Cullom:

Q. Have you ever conversed with the prominent Mormons as to what course they would pursue in case there should be an attempt made to enforce the authority of the Government—whether they would submit or make a forcible resistance?—A. Some of the people say they would fight sooner than give up polygamy; I do not know as I have heard any of the bishops or Probate judges express themselves on that point. I have heard Brigham Young say he would never obey the law unless it was decided to be constitutional by the Supreme Court of the United States.

Did he say he would obey the law if the Supreme Court should decide it to be constitutional?—A. He always expressed his confidence that if brought before the higher courts it would be declared unconstitutional.

[TO BE CONTINUED.]

St. Louis is thinking of Sunday evening theatrical performances.

Miss Eveline L. Gates, of Fellow Springs, Ohio, says she likes trousers and wears them, believing them more comfortable, convenient, and decent articles of apparel than flowing skirts.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MAY 10, 1870.

A TRIED PEOPLE.

It is written that the Lord will have a tried people, and verily the experience of the Saints coincides with that statement. From the moment a man enters the Church and is known as a Saint, the adversary of souls stirs up the hearts of men to speak evil of him and to oppose him, in one way or another, to cast out his name as evil, and to account him as one of those who are the filth and offscouring of the whole earth. There are no people who have been so extensively and continually opposed as the Latter-day Saints, none whose principles have been so widely regarded with disfavor and have met with such general antagonism. Individually and collectively, with the powers of darkness and with the wickedness of men, the Saints are engaged in an unceasing warfare, and such will continue to be the case while the adversary of souls has power on the earth. It is nothing strange for men to try to stir up the whole power of the United States against the Church. That may be expected, ever and anon, until the Church and Kingdom of God shall have grown into overshadowing power and influence.

At the present time a great effort is being made in America to overthrow the work of God. It may be very trying to some of the Saints, but He will overrule it for the good of those who have the welfare of His work at heart, as He has done so many times in the past, and His work will advance the faster towards the accomplishment of its appointed destiny.

The present attempted crusade against the Saints may be permitted of the Almighty to prove them in the eyes of the world. The ruling classes in the United States are very corrupt by common acknowledgment, making and executing all sorts of unrighteous laws, sometimes for filthy lucre, sometimes for power and fame, seldom acting from right principle. A superior class of rulers is sadly needed, and if the Saints manifest indubitably before all mankind that the principles of truth and virtue are beyond all price to them, dearer than gold, or worldly favor, or even mortal life itself, then the Lord can place them at the head of human affairs, when He chooses, and mankind cannot consistently impugn the soundness of His judgment.

Our business, therefore, is to do that which we know and verily believe to be right, without taking undue heed to the consequences, for they are in the hands of the Lord, and He will overrule them for our good, if we continue faithful to the light which He gives to us. We have the privilege of being coworkers with the Almighty, but is it our work? No, it is not, and individually we are not necessary to its success. It is the Lord's work, and it is marvellous in our eyes.

J. J.

ADJOURNMENT OF CONGRESS.—A cable telegram in the newspapers says Congress, May 3, passed a resolution of adjournment until July 4. There is some mistake about this, as the House was sitting several days later.

CORRESPONDENCE.

AMERICA.

Toquerville, Kane County, U.T.,
April 5, 1870.

President A. Carrington.

Dear Brother,—Since writing my last from St. George, President B. Young and party have continued their visits, holding meetings at Santa Clara, St. George and Washington. A co-operative company was formed, which purchased President Young's cotton factory on time for $40,000, at ten per cent. interest. They intend to enlarge the works and to add woolen machinery, as the high tables along the rim of the Basin offer good grazing for sheep within sight of cotton patches. This country is well calculated, notwithstanding its mountain and desert character, to afford a great variety of productions, to enable the inhabitants to live within themselves. Cotton, grapes, figs, apples, pears, peaches, apricots, and other choice fruits are produced within sight of eternal snow, enabling the inhabitants to choose the variety of climate between the frigid and northern temperate zones, within half a degree of latitude.

On Tuesday, March 29, President Young and party held meeting in Toquerville, which is now the county seat of Kane County, and instead of being the village of mud huts which it was when you saw it last, it is now a fine town, containing many handsome burned brick, stone and frame edifices, nestling in the midst of beautiful orchards in bloom, vineyards and shade trees, and surrounded by hundreds of acres of irrigated land, highly cultivated, and producing vines, fruits, cotton, lucern, corn and wheat. You might inquire, Where is there room for it between the bleak mountain and the sand pile? The edge of the sand pile has had to yield to the touch of industry and the "magic wand of water," and is being annually made fertile, though at the cost of immense labor.

We then visited the brethren at Virgen City, where we preached on Wednesday, and on Thursday started for the Indian mission at Kanab, visiting on our route several ranches which had been abandoned temporarily in consequence of the hostility of the Navajo and other Indians. The first of these was the ranch occupied by Elder Samuel Gould, about 8 miles from this and about the same from Virgen City, about 2000 feet above either place. It offers good grass and water for stock and sufficient to irrigate 15 acres. The old gentleman, above 80 years of age, did not scruple to move his wife and a family of small children to this isolated locality, where he built a house, walled in a field, put it into cultivation, and herded his own stock and that of any others who dare entrust it to his care, for all knew he could not protect it from the Indians if they had a mind to take it. His friends remonstrated against his taking his family to such an exposed position, but all in vain. His wife was fearful, but what did he fear, who had braved three wars in defence of his country's flag? He had fought under Decatur against the corsairs of Barbary, for three years he had served in the army in the late war with Great Britain, as a volunteer he had served one year in the war with Mexico, he had smelt powder and seen smoke and blood in many a hard fought battle, and why should he fear a few half naked Indians? He laughed at all remonstrances, but after the killing of Dr. Whitmore and brother McIntyre by the Navajoes at the Pipe Springs, and of Robert Berry, his wife and brother at Short Creek by about 30 Piedes, Mrs. Gould utterly refused to live at the ranch any longer. The disappointment, annoyance and worry

of abandoning the ranch told heavily upon the old hero, who stuck to the ground some time after his family had left, but the infirmity of old age, which will come some time, compelled him to follow his family to Parowan, where he became paralyzed, and after lingering some time he died last winter, about 86 years of age. At this point three years ago the people of Kane County built a stone fort, as guard quarters for their pickets in the protection of their stock against the Navajoes. It is called Fort Defiance, but is now unoccupied.

We pursued our journey east along the foot of a range of naked mountains, mostly sandstone in a decomposed state, for about 65 miles to Kanab, passing several springs and the ruins of abandoned ranches. At Kanab we met brothers Jacob Hamblin and Jehiel MacConnel and several other missionaries, who were engaged in teaching the Indians how to cultivate the soil and to obtain a living by peaceful pursuits. We were much pleased with the country, which contains several varieties of mountain grasses and a few springs which may enable settlers to cultivate a few acres of land. The water is good and the soil sandy. The tree cactus here assumes the form of a shrub of a dark color, but is very thrifty. Some wild sage is occasionally found, patches of scrub cedar and pinion pines grow on the higher ground, while the mountains above are nearly naked, but the thorns and the thistles of the desert are abundant, though many places are sufficiently free from brush to afford good pasturage for sheep. As soon as measures shall be taken to prevent the annual raids of the Navajoes, this land of Canaan will be re-occupied by the Saints and become a valuable acquisition to our southern settlements.

The President also visited and preached to the Saints at Duncan's Retreat, Rockville and Shoonsburg, and returned to this place much fatigued, having travelled 180 miles over an altitude of 3000 feet.

Very respectfully your brother in the Lord,

GEO. A. SMITH.

Paris, Rich County, U. T.,
April 10th, 1870.

President Albert Carrington.

Dear Brother—I left the city on the 25th of February and arrived here on the 27th. Our winter has been light. Our stock has wintered well on the range. The Saints here are generally well. Our Spring is not quite so forward as last Spring, but we are just ready to commence putting in our crops. We are not excited about political matters—we think the Lord is able to take care of His people and kingdom, and we have had the proof of it many times in days that are gone by.

I suppose that you will be released this Spring. No doubt you will be glad to meet your family and friends in our mountain home. May the Lord bless and preserve you in safety to reach your home and friends.

I remain as ever your brother in the Gospel of Christ,

Charles C. Rich.

Weber City, U.T., April 11, 1870.

President A. Carrington.

Dear Brother,—There was a little excitement here over the passing of the Cullom Bill. The Saints had a large mass meeting—it was the most earnest meeting it has been my lot to attend in my life.

The Gentiles of Salt Lake City, or rather the members of the "New Move," had a meeting to petition Congress to legalize polygamy in the past, and only punish it in the future, thus trying to save themselves at the expence of the Saints. I think all that was accomplished by their meeting was they got every honest man, Saint or Gentile, down on them, and they are considered by all as of no account.

I have had a chat with the new Governor. He is much surprised at the appearance of things here, and as much pleased as surprised, but judging from his appearance I should not put much confidence in him. I think he is easily biassed by the opinions of others.

We have an "honest lawyer" in our Judge of the 3rd District. He is giving decisions here according to law, irrespective of Saint, Gentile, or Jew. The result is, the Gentiles are giving him fits, especially in regard to his decision concerning the Probate Courts

having jurisdiction in all cases of divorce and alimony, this being denied by other judges we have had here. Poor man, I am afraid if he continues in this law-abiding course, his days will be numbered in Utah.

As ever,

JOSHUA WILLIAMS.

AUSTRALIA.

Sydney, Feb. 24, 1870.

President A. Carrington.

Dear Brother,—Thanks, praise, and adoration to our Father in heaven, I am once more permitted the privilege of writing you a few lines, in order to keep you posted in all matters relative to this portion of our Lord's vineyard. I have already informed you of the unhappy state in which I found what was called the Sydney Branch. I have been compelled to cut off three persons, and am very doubtful of some others, but I feel to forbear with them as long as I can with safety to the lambs of the flock. I am sorely tried, but God's will be done. It is known to Him that my only object in life is to use the power and energy which He has given me for the upbuilding of His kingdom on the earth. I know it is the work of God that I am engaged in, and my trust is therefore in Him, and I do not fear the result.

I have been on my mission just three months, and have reorganized three old Branches that had become withered and dead, and organized one new Branch. I have also been privileged to baptize seventeen persons, and some of those are ready to gather as soon as I can get a company ready. I have not much confidence in many of the old members gathering, but I hope soon to be able to make up a small company of good, faithful and obedient Saints, who are anxious to gather and flee from the wrath to come.

I have received a letter from a gentleman in Wellington, New Zealand, requesting me, at my earliest convenience, to pay him a visit, as he wishes to be baptized. If nothing prevents, I intend to leave Sydney next week, or the week after, for New Zealand, via Melbourne. The Sydney Saints are very sorry to part with me, even with the prospect of an early return, and I do assure you, if I were to consult my own comfort and feelings in the matter, I should remain with them, for, as a general thing, they are very good Saints, very kind, and always ready to obey counsel. But I have a very extensive mission, and no one but myself to do it, and when people at a distance of even 1200 miles are anxious to obey the Gospel of our God, and they call for help, I am drawn out with compassion towards them, and I do not feel like consulting my own convenience or comfort, but want to be up and away. The power of my priesthood, the spirit of my calling in Christ Jesus, will not let me rest (and I dont want to) until all the honest in heart are safely gathered, Zion built up and established, and the glory of God resting upon it.

Dear brother Carrington, that you and I may have a place and name in God's kingdom in that day when Jesus shall be proclaimed mighty King in Zion, is my heartfelt and sincere prayer, in the name of God's own dear Son, our Savior. Amen.

Please give my love to brother Albert Dewey and all the Valley Saints to whom I am known, and indeed to all Saints.

Your ever loving brother in the everlasting Covenant,

ROBERT BEAUCHAMP.

Carlisle, May 1, 1870.

President A. Carrington.

Dear Brother,—We have been on a long tour through a portion of the Conference, Workington among the rest. We found 20 lost sheep, brought them together, and placed a shepherd over them. They feel well, and I trust will constitute a good Branch. The Saints feel well generally. We are talking tithing to them, and I believe we may look for sufficient tithing soon so that we can send some to your Office. The interest in laying up money for emigration is also beginning to increase, and on the whole I look for better times, as business is brightening up at present. We have some hopes of starting a Branch in Berwick-on-Tweed. We have visited that place by the wish of a gentleman and baptized one person, and if one why not more? And if in that place, why not

in other places? Brother Taylor is here with me, and we shall return home to-morrow, all being well.

We have plenty to do as yet in this Conference, and it is on the increase. There are good prospects before us, so far as we are able to discern from present appearances. We have to labor hard and earnestly, but I can see a dawn of better times, in fact my faith is strong on that line. We are all well and happy.

A letter just received from brother Noble, in the south end of the Conference, says all is well in that part.

Our love to all. With prayers in your behalf, I remain yours in the Gospel,

GEO. H. PETERSON.

Liverpool, May 4, 1870.

President A. Carrington.

Dear Brother,—On Friday, April 8, myself and Elder S. M. Price left Liverpool for the purpose of visiting the Saints in Ireland. We arrived in Belfast early next morning and proceeded to the house of brother Allen, where we were kindly received by the Saints. On the following Sunday we held meetings with the Saints, and had a good time together, the Lord blessing us with His Holy Spirit, and we felt refreshed by its benign influence.

The spread of truth in Ireland has been very slow, but few having embraced the principles of the Gospel. Priestcraft, superstition, and bigotry hold dominion over the minds of most of the people, consequently there has been but little inquiry or spirit of investigation in reference to religion. Yet some honest-hearted people have embraced the principles of the Gospel and have rejoiced in the blessings of the new and everlasting covenant. A few have gathered to Zion to help in the establishment of the kingdom of God upon the earth. Others in Ireland now are looking with anxious expectation for the day to come when they shall have the privilege of gathering out of the wickedness and corruption of enlightened Christendom to the place that has been appointed for the gathering of God's people, where they may be more fully instructed in the plan of life and salvation.

On April 11th I sailed for Glasgow, where I found the brethren feeling well in their labors. I returned to Belfast, accompanied by President H. C. Jacobs. On Sunday the 17th we again held meetings with the Saints, who were addressed by Elders Jacobs, Price, and Romney upon the principles of our holy religion, and exhorted to faithfulness and diligence in order that they might be benefited by its saving principles. In the evening one person was added to the Church by baptism.

We spent a few days in and around Belfast, visiting amongst the Saints. They generally feel well and determined by the help of the Almighty to continue faithful.

On Saturday, 23rd, we bad the Saints in Belfast good-by and took train for Dublin, where we arrived in the evening and were very kindly received by the Saints.

On Sunday, 24th, we held meetings and had a good time, instructing the Saints in the principles of the Gospel. There, as elsewhere, when the Saints assemble themselves together for the purpose of worshiping the Lord, He blesses them with a portion of His Holy Spirit, and they are strengthened by its divine influence and made better able to contend with the powers of darkness.

We visited amongst the Dublin Saints and found them rejoicing in the truth, still feeling desirous of continuing faithful, and in the due time of the Lord being gathered to the peaceful valleys of the mountains. The Saints were very much pleased to see us and to listen to our instructions. I trust that our visit may prove beneficial in comforting them and in encouraging them in the good work in which we are all engaged.

On Monday evening, 25th, Elder Jacobs sailed for Glasgow, and Elder Price and myself for Liverpool, after having spent a very agreeable time among the Saints in Ireland.

My prayers are continually that the Lord may bless and prosper all those who are seeking to assist in the establishment of truth and righteousness on the earth. I remain your brother in the Gospel of peace,

GEORGE ROMNEY.

Shipdham, May 4, 1870.

President A. Carrington.

Dear Brother,—Matters in Norwich Conference are about as usual. The Saints generally are trying to do all they can towards the spread of truth. Still there are a few who I think ought to be dealt with, as they are exceedingly negligent in regard to their duties, taking advantage of the leniency that is extended to them, not attending their meetings for six months at a time, nor assisting in any way towards rolling on the work. I feel that in some of these cases forbearance has ceased to be a virtue, and if one or two of them were disfellowshipped, it might cause the balance to examine themselves and decide in their minds whether the Gospel is worth anything to them or not.

In Lowestoft, where we have been without a room to meet in for several months on account of high rents, Mr. Rand has very kindly fitted up a room at his own expence and given us the privilege of holding our meetings there. It is a very comfortable little place, and the Saints as well as myself highly appreciate Mr. Rand's generosity.

I received a letter a few days since from Hon. W. H. Hooper, in which he wishes to be kindly remembered to yourself and all the brethren of his acquaintance.

With love to all in the Office, I remain your brother in the everlasting covenant,

J. Q. KNOWLTON.

UTAH NEWS.

THE following are from the *Deseret News* to April 15:—

The Theatre was open on Saturdays.

Mr. Koch was taking an excellent view of Salt Lake City from the South-west.

Mrs. Loretta J., wife of Warren Hussey, died April 13, aged 29 years, 8 months and 24 days.

Snowing generally over the Territory, April 13, five inches and under in depth. Wet, cold, and uncomfortable.

The *Utah Pomologist* appeared April 1, published at St. George, by J. E. Johnson, at one dollar a year, and devoted to the interests of fruit culture in Utah. It is to be hoped that our friend J. E. J. was not joking the public in his choice of first day of issue.

Miss Priscilla Charlotte, daughter of Claudius and Mary Ann Clive, died April 12, aged 15 years and 2 days. She danced at the Theatre three days previous to her death, but had been feeble for some time. She was widely known and unusually respected.

Brother H. Thunneson wrote from Gunnison, April 10, that the settlers were busy putting in their grain. The co-operative store had been doing a good business; capital nine months ago $300, present capital $1530, many things retailing as low as at Salt Lake City.

Mass meetings had been held at Manti, Mona, American Fork, Franklin, Smithfield, and other places, at Smithfield lady and gentlemen speakers uniting in denouncing the Cullom Bill. Proceedings and adopted resolutions similar to those of like meetings at other settlements.

The Female Relief Society of Ephraim, Sanpete County, held its first yearly meeting April 7. The members had contributed 331 days' work, resulting in quilts, jeans, linsey, lace, wearing apparel, cheese, etc. Total receipts for the year, $443.40; total disbursements to the sick, needy, and P. E. Fund, $312.

President B. Young and party stayed at Fillmore April 11, Scipio 12th, Nephi 13th; meetings were held at all the places. The party were at Payson on the 14th, where a meeting was held, Presidents B. Young and Geo. A.

Smith addressing the congregation. The party were at Provo on the 15th, expecting to reach Salt Lake City on the 16th.

Company C, 3rd Infantry N.L., Capt. John C. Graham, engaged at target practice near Mark Lindsay's, April 11. Distance 125 yards. Prizes for best shots, two pictures of President B. Young, awarded to Capt. Graham and Private C. Barrell; prize to poorest shot, a string of onions, name of the redoubtable hero not mentioned. Company 2, Capt. C. H. Crow, had similar exercises. Prizes shot for at 200 yards. The *Telegraph* says Capt. Crow best shot.

Bishop Hughes wrote from Mendon, Cache County, April 3, that spring work had fairly commenced. The citizens had moved their field fence, inclosing 800 more acres than formerly. Education was receiving a good share of attention, schools were being well supported, co-operation was prospering and giving satisfaction, and the people were trying to live their religion. Ten acres each of the best land in the settlement was offered for a good basso, tenore, alto, and soprano, who were good members of society and good readers of music, and would settle at Mendon and attend meeting regularly.

Henry C. Lamb wrote from Wales, Sanpete County, April 4. Fifteen families commenced a settlement there in 1859, naming it "Coal Bed," being situated near the mountains containing coal, on the west side of the valley, but the settlement was afterwards broken up for three years, in consequence of Indian difficulties. Fifteen families again commenced a settlement, near the old site, Elder John Rees presiding. The mountain streams have increased so that it is expected that the settlement will have 60 families within a twelvemonth. Last year, notwithstanding the grasshoppers, a good crop of wheat was raised. Coal, wood, and good limestone are abundant, and the range for stock is excellent. The settlement has an adobie school-house 20 by 30 feet, in which a good day school was taught in the winter by Jonathan Midgley, and a Sunday school by Henry Rees. There is also a Female Relief Society, a Gardeners' and Farmers' Club, a library, a post-office, and a co-operative store. The health of the people was good. The people were busy putting in crops, although grasshoppers' eggs were plentiful.

The following are from the *Ogden Junction* to April 13—

The "little onpleasantness" at the Ogden house was between two partners —a son of Erin and a scion of the house of Judah, and the lady "shot nothing but darts from her eyes," no "ill effects from the angry glances" reported.

A mass meeting was held in the Ogden Tabernacle, April 7, to protest against the Cullom Bill, Hon. L. Farr, mayor, presiding. The meeting was addressed by A. Miner, C. W. Penrose, L. Farr, W. G. Child, F. A. Brown, J. McGaw, W. W. Burton, J. Parry, G. D. Keaton and others. Hon. F. D. Richards was prevented by a severe cold from attending. The meeting adopted the Remonstrance and Resolutions of the meeting at Salt Lake City.

A mass meeting was held at the Court House, Brigham City, April 9, to protest against the Cullom Bill, Mayor Loveland in the chair. Preambles and a string of eight resolutions were adopted, one of them adopting the Remonstrance and Resolutions passed by the meeting in Salt Lake City. We append the 7th resolution—"*Resolved*, That the public halls of Brigham City and Box Elder County are free for the use of members of Congress and ministers of good and moral character of every Christian denomination, and we pledge ourselves to renounce the doctrine of plural marriage when they convince us by philosophical and Scriptural reasonings that it is immoral, does not produce happiness, nor incite to industry and improvement, and is not a divine institution."

"H" wrote from Call's Fort, April 6, and from Malad City, April 11. Call's Fort is six miles north of Brigham City, with a population of nearly three hundred, but expecting soon to double that number, by what method is

not stated. The settlement has rich soil, ample pasturage, and abundance of hay land, much grain in, both fall and spring sown, no signs of grasshoppers' eggs, has a Sunday school, and usually a day school, a grist mill and a saw mill. Portage, fifteen miles beyond Bear River Bridge, contains twenty or thirty families, with a live Bishop, O. C. Hoskins. The settlers were making a canal eight miles up Bear River for irrigation purposes. Malad City, Bishop Daniels, is 17 miles from Portage, and 75 north of Ogden, and contains about 100 families. The town site, recently surveyed, is laid out in good order. The settlers during winter built a school and meeting house, 40 x 20 feet, and a co-operative store of the same dimensions. There are also several other stores, hotels, overland mail station, a grist mill, a saw mill, excellent and well attended day and Sunday schools, superintended by Mr. J. Harrison, and an excellent choir, led by Mr. David Owens. Four miles south of Malad is a small settlement, with a very superior choir, led by Mr. Daniel Tovey. Samaria is another flourishing settlement, eight miles west of Malad, and containing about 20 families.

VARIETIES.

The Birmingham iron trade wants a ship canal for vessels of 2000 tons from Gloucester to the Severn, and Manchester wants the Irwell made navigable for ships to that city.

A Liverpool workhouse ward-master and ward-mistress have been requested to resign for indulging in courting after 11 p.m. Broad daylight is the best time for courting. Lovers can see then what each other mean. After marriage is soon enough for night courting.

The Indians recently cut a stringer on a bridge three miles east of Antelope, Nebraska, and threw fourteen cars off the track at about 1 o'clock Tuesday morning. All the train men, except one brakeman, got on the engine and ran to the next station. After they had gone the Indians broke open a number of cars. The remaining brakeman fired upon them and they fled.—"New York Sun," April 20.

The House Polygamy bill has at last reached the Senate, much amended, though we cannot say much improved, unless making of Mormon divorces unlawful is to be considered in that light. If the army that is to enforce the bill when it becomes a law does not act with greater energy in pursuing the prophets than Congress has in disposing of the bill, Mormonism and the Mormons, too, will have disappeared. We are not, however, inclined to quarrel with the spirit of legislative dalliance with this particular bill. The longer it remains unadopted, the less reason there will be to enact it, and the better satisfied we shall be.—"New York Tribune."

The new Territorial Governor of Utah, Mr. Shaffer, arrived at Corinne Wednesday evening, and was received with a speech and an illumination. The Governor, in response to the Mayor, said he had come to Utah to enforce the laws. Several government officials followed, and in advance of the passage of the Cullom Bill by the Senate, declared that it was the intention of the Government to suppress polygamy and compel Utah to submit to the authority of the Republic. "That time had now arrived, and this abomination, though supported by remonstrances from the disloyal and traitorous, would not stay the action of Congress."—"New York World," April 27.

A great deal of amusement was created in the House to-day (March 24) by the fact that Hon. Samuel Hooper, of Massachusetts, felt it necessary to rise to a personal explanation, in order to relieve himself from the responsibility of the polygamy speech of his namesake, Delegate Hooper, of Utah, which had been ascribed to him by a Philadelphia paper. The paper in question had rebuked him editorially in most indignant terms for advocating such doctrines. The article was read, and the utter inapplicability of the whole thing to a man of Mr. Hooper's views, decorum, habits and relations, caused shouts of laughter at his expense, which he heartily enjoyed. When it was charged that his conversion was the result of the visit of the Ways and Means Committee to Salt Lake last summer, the House and galleries roared with laughter. The editor promises a prompt correction.—"New York Times," April 2.